

# The Catechisme

or manner how to instruct and  
teach children and others  
in the Christian faith.

Appointed to bee read in all the  
lands and dominions of the late right  
and mightie Prince, Frederick Coun-  
te Palatine of the Rhine, one of the  
Electors of the holy Empire, and  
Duke in Bavier.

Now fully translated out of  
Latin and Dutch into  
English.

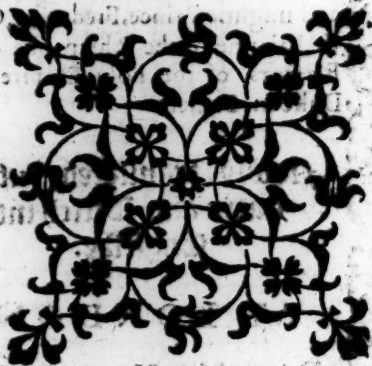
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1578.

**A note to the Reader.**

**The firste number of the notes in the  
margent signifieth the Chapter: The se-  
conde number betokeneth the verse: as  
they are vsually marked in the Bibles.**



# A Catechisme for Children.

## Question.



Which is the only comfort,  
both in life and in death?

Answer.

That both concerning  
my soule and my bodie,

(a) whether I live or I die, (b) I am not  
mine owne, but belong onely vnto my  
most faithfull Lord and Sauour Iesus  
Christ, (c) who with his precious blood  
most fully making amendes for all my,  
sinnes, (d) hath deliuered me from the  
power of the Diuell, (e) and keepeth me  
so, (f) that without the will of my hea-  
uenly father, there can not so much as  
an haire fall from my head. (g) Yea, and  
further, that all thinges must serue for  
my salvation, (h) wherefore hee hath  
made me sure of euermlasting life, by his  
holy spirite, (i) and maketh me prompt  
and ready from henceforth to liue ac-  
cording to his will. (k)

a 1. Cor. 6. 19.

1 Thess. 5. 10.

b Rom. 14. 8.

c 1. Cor. 3. 23.

d 1. Pet. 1. 18.

1 Iohn. 1. 7.

& 2. 2.

e 1. Iohn. 3. 8.

Hebr. 2. 14.

f Iohn 6. 39.

g Matth. 10.

30. Luke. 21.

18.

h Rom. 8. 22.

i 1. Cor. 1. 22.

& 5. 5. Eph. 2.

14. Rom. 8.

k Rom. 8. 14.

Question.

A. i.

Howe

## A Catechisme for

Holwe many thinges are needfull for  
thee to knowe, that thou maist come by,  
and inioy this comfozte, that thou maist  
both liue and die blessedly?

Answer.

**Thre:** (l) first, holwe great my sinne  
and wretchednes is. (m) The seconde,  
by what meanes I may bee deliuered  
from my sinne. (n) The thirde is, what  
thankes I owe vnto my Lorde God for  
my deliuerance. (o)

1. Luk. 24. 47.  
1. Cor. b. 11.  
Tit. 3. 3. 4. 5.  
&c.  
m. Iohn. 9. 41  
Rom. 3.  
n. Iohn. 17. 3.  
o. Ephie. 5. 10.  
1. Pet. 2. 9. 10  
11. 12. Rom.  
6. 11. 12. 13.  
Math. 5. 16.  
2. Tim. 2. 15.

The first part of mans wretchednesse  
or miserable state.

Question.

**B**y what meanes shalt thou come by  
the knowledge of thy wretchednesse?

Answer.

a. Rom. 3. 20.

By the lawe of God. (a)

Question.

What doth the lawe of God require  
of vs?

Answer.

That doth Christ in a hoys summe  
teache vs. Mathe w. 22. & Luke 10. Thou  
shalt loue the Lorde thy God, with all  
thy



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thy heart, with all thy soule, with al thy thought, & with al thy strength. (b) This is the first, and greatest comādemēt. And the seconde is like vnto this. Thou shalt loue thy neighbour as thine owne selfe. And the whole law and Prophets hang vppon these two commaundes mentes.

b. Luk. 10. 27

Question.

Canst thou keepe all these thinges perfectly?

Answer.

No, (c) for I am readie & disposed of nature, to hate God & my neighboz. (d)

c. Rom. 3. 10.

23 1. Iohn. 1. 8

d. Rom. 8. 7.

Question.

Ephc. 2. 3.

Did God then make man so vntoward, crooked, and so frowarde?

Answer.

No, (e) for he made him good, and vnto the likenesse of his owne selfe, (f) that is, endued with true righteousnes and holinesse, that he shoulde rightly know God his maker, and hartely loue him, and liue for euer with him, to that end that he might loue & prayse him. (g)

e. Tit. 3 Gen.

1. 31.

f. Ge. 1. 36. 27

Question.

g. 2. Co. 3. 18

Col. 3. 10.

Then, from whence sprange by this

Ephc. 4. 24.

A. iij.

crooked

## A Catechisme for

crooked stowardnes of mans nature?

Answer.

a Gen. 3. 5.

Rom. 5. 12. 13

19.

b Psal. 51. 7.

Gen. 5. 3.

Of the fall and disobedience of our first father and mother, Adam & Eve, (a) by whom our nature is made so crooked & naughtie, that we be all conceived and bozne in sinne. (b)

Question.

Are we then all so wounded, that we be utterly vnufficiēt to do any good thing, and disposed and readie to all vice and wickednesse?

Answer.

c Iohn. 3. 6

Gen. 6. 5

d Ioh. 3. 5.

Yes surely (c) except that we be bozne againe by the holie Ghost. (d)

Question.

Doth not God then do wrong to man, whiles he requireth of him by the lawe to doe those things which he is not able to doe, perfozme, and fulfill?

Answer.

e Ephe. 4. 24.

f Luk. 10. 30.

&c.

Noe, (e) for God made Adam so, that he might fulfil those thinges, but he at the entisement of the diuel, (f) & by his owne stubboznes, both spoyled himselfe and his after commers of those godlye gistes.

Question.

## Children and others.

### Question.

Doeth God let go unpunished such  
stubburnes, and departing from him?

Answer.

Yea, he is by horrible meanes angrie,  
(g) both with our sinns that are grafted <sup>g Rom. 5. 12.</sup>  
in vs by nature, & also with them that <sup>Heb. 9. 27.</sup>  
we afterwards worke and doe, and the  
same he punisheth by his moste righte  
ous iudgement, with present and ever-  
lasting punishments, as hee doth pro-  
nounce. Cursed is euerie man that abi-  
deth not in all thinges that are written  
in the booke of the Lawe, to doe them. <sup>2 Deut. 27. 26</sup>  
(a) <sup>Gal. 3. 10.</sup>

### Question.

Then is not God also mercifull?

Answer.

He is in deed mercifull, (b) but so that he <sup>b Exod. 34. 6.</sup>  
is also righteous, (c) wherfore his righte- <sup>c Exo. 20. 5.</sup>  
ousnes requireth that which is don <sup>Psal. 5. 5.</sup>  
against the most high maiestie of God, <sup>2 Cor. 6. 14.</sup>  
shold be punished with the greatest pu-  
nishmentes both of soule and bodie.

The seconde part of the deliuerance  
of man.

A. iiii.

Que.

**A Catechism**

**Questions**

**T**hen, when as by the right indignitie  
of God, we are in danger, both of e-  
uerlasting paynes, and of such that la-  
steth here but for a time: Is there yet  
any way or meanes whereby we may  
be deliuered from these paynes, and be  
brought into fauour againe with God?

**Answer.** I thinke not.

God will that we shal make amends

d. Exod. 25. & or satisfactiō vnto his righteousnes, (d)  
23. 7. wherefore we must needs either by our  
e. Rom. 8. 3. 4. selues, or by some other, content him (e)

**Question.** Can we by our selues make amends

or satisfaction vnto him?

**Answer.** No.

By no meanes at all, but rather frō  
f. Iob. 9. 2. 3. day to day, to encrease our debt. (f)  
& 15. 15. **Question.** Can any creature in heauen or in  
Marth. 6. 12. earth, which is onely a creature, make

satisfaction, recompence, or amends  
for vs and our sinnes?

**Answer.**

None at all: For to beginne withall,  
God will not punish that in any other  
crea-

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creature which is due to be paid by mā,  
(a) and moreover it can not ( because it  
is nothing but a creature ) abyde the  
wrath of god against sinne, and deliuer  
other from the same. (b)

a. Heb. 2. 14.

b. Psal. 130.

### Question.

What manner of man is to be sought  
out, to be our mediatur and deliuerer?

### Answer.

He which is in deede, a verie right  
man, and perfectly righteous, and yet  
more mightie then al creatures, that is  
he which also is even verie true god (c)

c. I. Cor. 15.

21. Ier. 23. 6.

Isai. 53. 11.

2. Cor. 5. 25

Heb. 7. 16.

### Question.

Why is it needefull that hee shoulde  
be a verie man, & perfectly righteous?

Ier. 7. 14.

Rom. 8. 3. Ier.

33. 16.

### Answer.

Because the righteousness of God re-  
quireth, that y same nature which hath  
sinned, shoulde pay and make amendes  
for sinne. (d) But he that is a sinner, can  
not paye and make amendes for other  
sinners. (e)

d. Rom. 5. 1.

15.

e. 1. Pet. 18.

### Question.

Why must he also be verie G O D  
withalle

### Answer.

A. v.

That

## A Catechisme for

f. Iſay. 5. 8.  
Act. 2. 14.  
1 Pet. 3. 18.  
g 1. Io. 1. 2. &  
4. 9. 10.  
Act. 20. 28.  
Ioh. 3. 16.

That by his godly power he may abide  
the burthen of gods wrath in his fleſh,  
(f) & may get againe and reſtoze vnto  
vs, the righteouſnes and life which we  
haue loſt. (g)

### Question

Who is that mediatur which is both  
verie God and verie man, and perfectly  
righteous withall?

### Answer.

a Math. 1. 23.  
1 Tim. 3. 16.  
Luk. 2. 11.  
b. 1. Cor. 1. 30

Our Lord Ieſus Chriſt, (a) which is  
made vnto vs the wiſedome of GOD,  
righteouſnes, hallower & deliuerer. (b)

### Question.

Howe knoweſt thou this?

### Answer.

c Gen. 3. 15.  
d Gen. 22. 18.  
& 49. 10. 11.  
Rom. 1. 2.  
Heb. 1. 1.  
Act. 3. 21. 23  
24. & 10. 11.  
Rom. 1. 2.  
Heb. 1. 1.  
Heb. 10. 7.  
f Rom. 10. 4.  
Gal. 4. 4.

By the Goſpel which God did open in  
Paradiſe, (c) and afterwarde bath far-  
ther ſet it abroade by the Patriarches  
and Prophets (d) & did darkely declare  
it as it were in a ſhadow, by the ſacrifi-  
ces and other ceremonies of the law (e)  
and laſte of all fulfilled it by his onely  
begotten ſonne. (f)

### Question.

Then is ſaluation giuen by Chriſt to  
all men that periſhed in Adam?

An,

## Children and others.

Answer.

Not to all: but onely to them that by a true faith are grafted into him, & receiue or be partakers of his benefits or good deeds. (g)

Question.

What is faith?

Answer.

It is not onely a knowledge, wherby I do surely assent to al things (h) which God hath opened to vs in his woꝝd: but also a sure trust (i) kindled in my heart by the holy Ghoste (k) thzough the gospel, (l) wherby I am at peace with god, surely reckning with my self and iudging, that so giuenesse of sinnes, euerlasting life, and righteousness, was giuen not onely to others but also to me (a) & that freely by the mercie of God, so the deserving of Christ alone. (b)

Question.

What are those thinges that a Christian man must needs beleue?

Answer.

All thinges that are promised in the Gospel, (c) the sum wherof is contained in

g. Ioh. 1. 12 &

3. 36. Ioh. 53.

II. Psal. 2. 12

Rom. II. 17.

19. Heb. 4. 2.

& 10. 39.

h. Heb. II. 1. 3

Iac. 2. 19. Gal.

2. 20.

i. Rom. 4. 16.

& c. Iac. 1. 8.

Rom. 5. 1.

k. Matt. 16. 17

Ioh. 3. 5. Ga. 5

2. Phil. 1. 1. 9.

l. Rom. 1. 16.

Rom. 10. 17.

2. Heb. 10. 38.

Heb. 3. 4. Mat

9. 2. Eph. 2. 7.

8. 9. Rom. 5. 1

b. Rom. 3. 24

25. Gal. 2. 16.

c. Ioh. 20. 31.

Mat 28. 20.



A Catechisme for

in the cræde, 02 articles of our faith,  
wherein is shortly contained, as in a  
certaine short summe, the chiefe points  
of the Catholike and vndoubted faith of  
all Christians.

Question.

What is the Cræde ye speake off?

Answer.

I beleue in God the Father almighty,  
maker of heauen and earth. And in  
Jesus Christ his onely begotten sonne  
our Lord. Which was conceived by the  
holy Ghost, bozne of the virgin Mary.  
Suffered vnder Pontius Pilate, was  
crucified deade and buried, went down  
into hell. The thirde day he rose againe  
from the deade. And went vp into hea-  
uen, and sitteth there at the right hande  
of God the father Almighty. frõ thence  
shall he come to iudge the quick and the  
dead. I beleue in the holy Ghost. That  
there is a catholike church. A commu-  
nion of Saints. Forgiuenesse of sinnes.  
The rising againe of the flesh. And the  
life euerlasting. Amen.

Question.

Into how many parts is this Cræde  
deuided?

## Children and others.

deuided:

Answer.

Into three partes: the first is of the everlasting father, and of our creation. The seconde is of the sonne, and our redemption or deliuerance. The thirde is of the holy Ghost, and making of vs holy, and sauing vs from sinne.

Question.

Whether as there is but one onely substance of God: (a) Why namest thou three: the father, the son, & the holy ghost?

a Deut. 6. 4.

Ephc. 4. 5. 6.

Answer.

Because God hath so opened him selfe in his worde, (b) that these three sundrie persons are that one, true, and everlasting God.

b. Ies. 16. 1.

Luk. 4. 18.

psa 110. 1.

Math. 3. 16.

17. & 28. 19.

1. Ioh. 5. 7.

Of the Father.

Question.

What dost thou beleue, when thou saist, I beleue in god the father almightie, maker of heauen & earth?

Answer.

I doe beleue that the everlasting father of our Lorde Jesus Christ, whiche hath made of nothing heauen & earth, and

## A Catechisme for

e Gen. 1. 6. and all things that are therein : (c) and  
 Psal. 33. 6. with his everlasting counsell and pro-  
 d Psal. 104. & vision, vpholdeth and gouerneth all the  
 115. 3. Matth same (d) for Christles sake, is my god &  
 10. 29. Hcb. 1 my father: (e) and therefore so trust and  
 3. Rom. 11. 36 rest in him, y I do not doubt but he will  
 c Iohn. 1. 12. prouide for me all things needeful both  
 Rom. 8. 15. for my soule and (f) body, and that he wil  
 Gal. 4. 5. 6, 7. also turne vnto my saluation, all the e-  
 Ephc. 15. uilles and troubles that he layeth vpon  
 f Psal. 55. 23. me (a) in this troublesome life, both be-  
 Matth. 6. 25. cause hee can doe it, as an almightie  
 26. Luk. 12. 21. God, (b) and will do it, as a gentle Fa-  
 a Rom. 8. 18. ther. (c)  
 b Rom. 10. 12. **Question.**  
 c Matth. 6. 26. What is the prouision, or prouidence  
 & 7. 9. 10. 11. of God?

### Aufwere

d Matth. 17. The almightie power of God (d) pre-  
 25. & c. sent in euerie place, whereby it holdeth  
 e Hcb. 8. 2. 3. vp as it were with a hande (e) and go-  
 uerneth heauen and earth and all crea-  
 tures, in so much that those thinges  
 that growe vpon the earth, as raie,  
 also faire weather, and drinelle, plen-  
 teousnesse in bearing, and barrennesse,  
 meate and drinke, (f) health and sick-  
 nesse,

f Ier. 5. 24.  
 Act. 14. 17.

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nesse, (g) riches and pouertie: (h) to con-  
clude, all things fall and come vnto vs,  
not without aduise oꝝ by chance, but by  
his fatherly aduised counsell, will, and  
purpose.

g. Ioh. 9. 5.  
h Proverb.  
22. 2.

### Question.

What profite haue we by this know-  
ledge of the creation, and pꝛouidence of  
God?

### Answer.

That in aduersitie we may bee pati-  
ent, (i) and in prosperitie thankesful, (k)  
and in time to come, we may haue a ve-  
ry good hope in God our most faithfull  
Father, (l) knowing that there is no  
thing that can draw vs away from his  
loue, (m) soꝝ all creatures are so in his  
power that without his will they can  
not onely doe nothing, but euen not so  
much as to stir oꝝ moue. (n)

i Rom. 5, 3.  
Iac. 1, 3, Iob.  
1, 21.  
k Deut. 8. 10.  
l, Theff. 5. 18  
m Ro. 8. 4, 5, 6.  
n Rom. 9, 38.  
o Iob. 1. 12. &  
2. 6. Pro. 21.  
p Act. 17. 24.  
28.

## Of the Sonne,

### Question.

Why is the Son of God called Je-  
sus, that is, the saviour.

### Answer.

Because hee saneth vs from all our  
sinnes.

## A Catechisme for the

a. **March. 1. 21.** **sinnes, (a)** and as no saluation might to  
**Heb. 7. 25.** be craved of any other; for as the none  
**b. Act. 4. 12.** be found in other, but in him alone: (b)

**Question.** Then whether doe they belceue in the  
 onely sauour Iesus, which seeke happi-  
 nes and saluation of saintes; or of them  
 selues; or of any other thing?

Answer.

No, for although they boaste them-  
 selues, and reioice in him as their  
 onely sauour, yet for all that, in  
 verie deed they denie the onely sauour  
 Iesus; (c) for either must Iesus not be a  
 perfect sauour, or else al they y receive  
 him with a true faith for a sauour, haue  
 in their possession in him, al thinges nec-  
 cessarie vnto saluation. (d)

**Question.** Why is he called Christus; that is  
 anointed?

Answer.

**e. Psal. 45. 8.** Because he was ordeyned of the Fa-  
**Heb. 1. 9.** ther, & was anointed of the holy ghost  
**f. Deutr. 18. 15** (e) the highest prophet and doctour, (f)  
**Act. 3. 22.** which opened vnto vs the secret coun-  
**g. Ioh. 1. 18. &** sell, (g) and all the will of his father con-  
**15. 15.** cerning

## Children and others.

cerning our redemption & deliuerance.  
And the high Priest, who with one sa-  
crifice or offering of his bodie and no  
more hath bought vs againe, and conti-  
nually maketh intercession to his Fa-  
ther for vs. (a) And a King which gover-  
neth vs with his worde and his spirite,  
and defendeth and keepeth the saluation  
which we haue gotten by him. (b)

a. Rom. 8. 34.  
& 5. 9. 10.

b. Psal. 2. 6.

Luk. 1. 33.

Math. 28. 18.

Ioh. 10. 28.

Question.

But why art thou called a christian?

Answer.

Because through faith I am a member  
of Iesus Christ, (c) and am partaker of  
his anointing, (d) so that I confesse his  
name, (e) and giue my self vp vnto him,  
to be a liuing offering of thankfulness,  
(f) in this life to fight against Sinne and  
Sathan with a free and good conscience,  
y after ward I may holde and enioy the  
euerlasting kingdome with Christ ouer  
all creatures. (g)

c. Act. 11. 26.

1. Cor. 6. 15.

d. Ioh. 2. 27.

1. Cor. 5. 21.

Act. 2. 17.

Joel. 2. 28.

e. Mar 8. 38.

f. Rom. 12. 1.

Apoc. 5. 8. 10.

1. Pet. 2. 9

2. Tim 2. 12

Rom 6. 12 13.

Apoc 1. 6

g. 1. Ti. 1. 18

19.

Question.

For what cause is Christ called the  
only begotten sonne of God, when we  
are also the sonnes of God?

Answer.

B.

B.

## A Cathéchisme for

**B**ecause Chriſte is onely the euerlaſting and naturall ſonne of the Father euerlaſting, (h) and wee are but ſonnes chooſen and taken vp of the Father onely of fauoure for Chriſtes ſake. (i)

h. Ioh. 1. 14.  
18.

Heb. 1. 2

i. Rom. 8. 15.

Eph. 1. 6

Question.

**W**hy calleſt thou him our Lord?

Answer.

Because he buying againe our bodies and ſoules from ſinne, not with gould nor ſiluer, but with his pretious blood, and deliuering them from all power of the diuel: hath claymed vs for his owne proper ſeruaunts, belonging to none other Lord or Maiſter. (k)

k. 1. Pet. 1. 18

19. & 2. 9.

1. Cor. 6. 20. &

7. 23.

Question.

**W**hat beleeueſt thou, when thou ſaiest: he was conceived by the holy Ghoſt, and bozne of the virgin Mary?

Answer.

a Ioh. 1. 1. &  
17. 5.

Rom. 1. 4.

b. Rom. 9. 5.

c. Ioh. 1. 14.

Gal. 4. 4.

**T**hat the ſonne of God, which is, (a) & abideth true and euerlaſting God, (b) hath take the very true nature of man, of the fleſh and blood of the virgin Mary, (c) by the working of the holy ghoſt. (d)



## Children and others.

(d) that he might be also with all y<sup>e</sup> true d. Math. 1. 18  
 seede of David (e) like vnto his b<sup>r</sup>eth<sup>r</sup>en 20.  
 in all thinges, (f) sauing onely in sinne. Luk. 1. 35  
 (g) c. Plal. 132. 12  
 Rom. 1. 3.  
 f. Phil. 2. 7  
 g. Heb. 4. 15.  
 7. 26.

### Question.

What profit takest thou of the holy  
 conception and b<sup>r</sup>ith of Christ?

### Answer.

That he is our meane o<sup>r</sup> mediator,  
 (h) and with his innocentnes and per- h He. 2 16. 17  
 fecte holines couereth my sinnes in the  
 which I am conceined, to come into the  
 sight of God. (i) i Plal. 32. 1  
 1. Cor. 1. 30

### Question.

What beleeuest thou, when thou say-  
 est he suffered?

### Answer.

That he, all the time of his life while  
 hee was here vpon earth, but specially  
 at his last time, did suffer the wrathe of  
 G D D againste the sinne of all man-  
 kinde, (k) that with his passion as one  
 sacrifice once for all, (l) he should pur- k. 1. Pet 2 24  
 chase mercie, & shoulde deliuer both our & 3. 18.  
 bodies and our soules from euerlasting Icl. 53. 12  
 dampnation, & get vs the grace of god, l. 1. Ioh. 2. 2.  
 & 4. 10.

B. ii.

and Rom. 3. 25

**A Catechisme for**

**and righteousnesse, and everlasting life.**

**Question.**

**For what cause did hee suffer vnder iudge Pilate?**

**Answer.**

**That he being innocent, and yet condemned (a) befoze a ciuill iudge, might deliuer vs from the straight iudgement of God which we had deserued, & should haue suffered if Christ had not suffered this sharpe iudgement for vs. (b)**

a Luk. 23. 14.  
Ioh. 19. 8.

b psal. 68. 2. 5  
Ier. 53. 2. Cor  
5. 21.  
Gal. 3. 13.

**Question.**

**Is there any other cause beside, why that he shold rather suffer on the crosse, then die any other death?**

**Answer.**

**Yes, there is one in daede: for by this thing I am assured that he tooke vpon himsefe the curse which was due vnto me. For the death of the crosse was cursed of God. (c)**

c Deut. 21. 23  
Gal. 3. 13.

**Question.**

**Why muste Christ humble himselfe euen vnto the death?**

**Answer.**

**Because that the iustice and truesh of God (d) could not be contented and swaged**

d Gen. 2. 17.

Children and others.

ged for our sinnes by any other meanes  
but by the death of the sonne of god. (e)

c. Heb. 2. 9. 14

Question. A

15.

Phil. 2. 8.

Why was he also buried?

Answer.

That thereby we should haue sure wit-  
nesse that he was truly deade, and not  
seynedly. (f)

f. A. Ct. 13. 29.

Mat. 27. 60.

Luk. 23. 35.

Ioh. 19. 38.

Question.

But when as Christ died for vs, why  
must we also die?

Answer.

Our death is not a making of amends  
for our sinnes: but a dying from sinne,  
and a going into euerm-lasting life. (g)

g. Ioh. 5. 24.

Phil. 1. 23.

Rom. 7. 24.

Question.

What profite doe we further receiue  
by the sacrifice and death of Christ?

Answer.

That by the vertue of his death our olde  
man is crucified (a) killed and buried  
with him, that the euil desires and lusts  
of the flesh should not after ward raigne  
in vs, (b) but that we should offer our  
selues vnto him an offering of thankes-  
giving. (c)

a Rom. 6. 6. 7

8. 13. 12.

b Rom. 6. 12.

c Rom. 12. 1.

Question.

B. iij.

Why

# A Cathéchisme for

Why is it further saide: he went down into hell?

Answer.

That in my grieuous temptations & assaltes, I might stay & make sure my selfe by this comforte, that my Lorde Iesus Christ by unspeakable verations and griefs, painful troubles and feares of mind, into the which both before and most of all when he hanged on the crosse, he was caste into: hath deliuered mee from the sorrowful grieve and paines of Hell. (d)

Question.

What profite haue wee by the rising againe of Christ?

Answer.

First that by his rising againe he overcame death, that he might make vs partakers of his righteousness; which hee had purchased vnto vs by his death. (e) Moreover, we are also stirred vp by his power, vnto a newe life. (f) And the thirde profite is, that the resurrection of our heade Christ, is a pledge and a perfect assurance vnto vs that we shall rise againe in glozie. (g)

Question.

d. Ies. 53. 10.

Mat. 27. 46.

e. 1. Cor. 15. 17.

45. 55.

Rom. 4. 25.

1. Pet. 1. 3. 21.

f. Rom. 6. 4.

Col. 3. 1. 5.

Eph. 2. 21.

g. 1. Co. 15. 12.

Rom. 8. 11

**Children and others,**

**Question.**

**Howe understandest thou this, that  
he is gone vp into heauen?**

**Answer.**

**That Christe (the Apostles looking on)  
was taken vp from the earth into hea-  
uen; (a) and yet stil is ther for our sakes,  
(b) & will be vntill he shall come againe  
to iudge the quicke and the dead. (c)**

**Question.**

**Shall Christe not then bee with vs  
vntill the end of the worlde as hee hath  
promised: (d)**

**Answer.**

**Christ is true God and true man, and  
so according vnto his mans nature, hee  
is not nowe vppon the earth, (e) but af-  
ter his Godly nature, maiestie, grace,  
and spirite, he is neuer away from vs.  
(f)**

**Question.**

**But whether by this meanes are the  
two natures of Christe pulled in sun-  
der or no, if Christes manhode bee not  
wheresoeuer his godheade is:**

**Answer.**

**Nay, for when as the Godheade of  
Christ**

1. Act. 1. 9.  
Mat. 28. Mar.  
16. Luk. 24.  
b. Heb. 4. 24.  
& 7. 25. 9. 12  
Rom. 8. 34.  
Ephc. 4. 10  
Col. 3. 1.  
c. Act. 1  
d. Mat. 28. 20.  
Mat. 24. 30.  
e. Mat. 26 11.  
Ioh. 16. 28. &  
17. 11.  
Act. 3. 21.

f. Ioh. 14. 17.  
& c. & 16. 28.  
& 16. 13.  
Ephc. 4. 8  
Augustinus  
Tract. in Io-  
ann. 50.

## A Catechisme for

**Ch**riste cannot be inclosed nor holden within anie certaine compasse, and is present in euerie place, (g) it must needs be a good argument that his Godhead is without the nature of his manhood which he hath taken vpon him, & reacheth farther, and yet for all that it is fast in the same, and abideth personally ioyned therevnto. (h)

g Act. 7. 49.  
& 17. 28.  
Ier. 23. 24.  
h Col. 2. 9.  
Ioh. 3. 13. & 11.  
15.  
Math. 28. 6.

### Question.

**W**hat fruite haue we by the going vp of Christ into heauen?

### Answer.

**F**irst that he maketh intercession for vs in heauen, vnto the father. (a) Then that we haue our fleshe in heauen, that thereby we may be surely assured, as by a sure pledge, that hereafter hee will take vs that are his members, vnto him which is our heade. (b) Thirdly, that he sendeth to vs his spirit in the steede of a pledge (c) betwene him & vs, by whose strong working, we seeke not earthly things, but the things y<sup>e</sup> are aboue, wher he is sitting at the right hand of god. (d)

a I. Ioh. 2. 1.  
Rom. 8. 34.  
b Ioh. 14. 2.  
& 20. 17.  
Eph. 2. 6.  
c Ioh. 14. 16.  
& 20. 7.  
Act. 2. 2.  
Cor. 1. 22.  
2. Cor. 5. 5.  
d Col. 3. 1.  
Phi. 3.

### Question.

**W**hy is it further saide, that he is sitting at the right hand of God?

An-

## Children and others.

Answer.

Because Christ therefore is gone by into heauen, to shew that he is the head (c) of the Church by whō the father gouerneth all thinges. (f)

e Ephes. 1. 20.  
21. 22. 23. & 5  
23. Coll. 1. 18.  
f Matth. 28.  
18. Ioh. 5. 22.

Question.

What profite is this glozie of our head Christ vnto vs?

Answer.

First that thzough his holy spirit, he powzeth into vs, (his mēbers) heauenly gifts, (g) the next is, that he shieldeh and defendeth vs by his might against all our enimies. (h)

g. Ephes. 4. 10.  
h. Psal. 2. 9. &  
110. 12. Ioh. 10  
28. Ephes. 4. 8

Question.

What comfort hast thou by the coming againe of Christ, to iudge y quick and the dead?

Answer.

That in all my persecutions & troubles I do look vp to heauen, holding my head cheresully vp for y self same iudge (i) which purposedly befoze did deliuer himself to the iudgment of God for me, and hath taken away al curse from me, which shal cast all his and my enimies into euerlasting paine, (a) & shall bzing

i Luk. 21. 28.  
Rom. 8. 23. 33  
Phil. 3. 20. Ti-  
tus. 2. 13.  
2 2. Thess. 6. 7  
1. Thes. 4. 16  
Matth. 25. 41  
Matth. 25. 34

B. b.

me



## A Catechisme for

mee with all other chosen persons, in-  
to the heauenly ioyes and euerlasting

b. Mat. 25. 34. glorie. (b)

### Of the holy ghost.

#### Question.

**W**hat dost thou beleue, of the ho-  
ly Ghost?

#### Answer.

**F**irst, that he is a true and euerlasting  
God, with the euerlasting father and  
the sonne (c) Secondly that he is giuen  
vnto me, (d) that by true faith hee ma-  
keth me partaker of Christ, and all his  
good dædes. (e) And thirdly, comforteth  
mee, and abideth with mee for euer.  
(f)

#### Question.

**W**hat is thy beliefe concerning the  
holy and Catholike Church of Christ?

#### Answer.

**I** beleue that the sonne of God doth (g)  
gather from the beginning of the world  
vnto the end) (h) out of whole man-  
kinde (i) a chosen (k) cōpany by the spirit  
& y<sup>e</sup> word, (l) agréing together in a true  
(m) faith, & that he defendeth and saueth  
the

e. Gen. 1. 2. Ies

48. 16. 1. Cor.

3. 16. 1. Cor. 6.

19. Act. 5. 3. 4

d. Matth. 28

19. 2. Cor. 1

21. 22.

e Gal. 3. 14.

1. Pet. 1. 2.

1. Cor. 6. 17

f. Act 9. 31.

Ioh. 14. 16.

1. Pet. 4. 14

g. Ioh. 10. 11.

h. Psal. 71. 18

1. Cor. 11. 26.

i. Gen. 26. 4.

k. Rom. 8. 29.

30. Eph. 1. 10.

11. 12. 13. 1. Pet

1. 20.

1. Ie 59. 21.

Rom. 16. &

10. 14. 17.

Eph. 5. 26.

m. Act. 2. 46.

Eph. 4. 3. 4. 5.

## Children and others.

The same, (n) and that I am one lively  
members of that cōpanie, (o) and shall  
so abide for ever. (p)

Question.

What meanest thou by the commu-  
nion, and fellowship of saintes?

Answer.

First, that all and euerie one that  
belueth, are in common partakers of  
Christe and of his good deedes, as his  
members and parts of his body, (a) and  
then that euerie man ought willingly,  
readely, and carefelly, to bestowe  
the giftes which hee hath receyued, to  
the common profite and health of all  
men. (b)

Question.

What belueth thou of the forgive-  
nes of sinnes?

Answer.

That GOD for the satisfaction or  
full recompence that Christ hath made  
(c) hath put out the remembraunce of  
my sinnes, and also of that my crooked  
nature and wickednesse wherewith I  
must fighte all my lyfe time, (d) and  
that hee will freely giue vnto mee  
the

n. Matth. 19  
18. Ioh. 10. 28.  
29. 30.  
o. 1. Ioh. 3. 2 R.  
3. Cor. 13. 5  
p. 1. Ioh. 1. 19. 1  
1. Cor. 1. 8. 9.  
Rom. 8. 35.

a. 1. Ioh. 1. 3  
Rom. 8. 32. 1  
Cor. 12. 13. 2 I  
1. Cor. 6. 17.

b. Cor. 13. 5  
Phil. 2. 4. 5. 6.

c. 1. Ioh. 2. 2  
Cor. 5. 19. 21.

d Ier. 31. 34 Ps  
103. 3. 10. 12  
Rom. 7. 24. 25  
the Rom 8 1. 2. 3.

A Catechisme for

the righteousness of Christ, so þat I shall  
not come at any time to iudgement, to  
be condemned. (c)

e. Ioh. 3. 18.

Question.

What comfort hast thou by the ry-  
sing againe of the flesh.

Answer.

That not onely my soule (after that  
it shall departe from the bodie) shall  
streight way be taken vp vnto Christe  
her head, (f) but also that this my fleshe  
(raised vp by this power of Christ) shall  
be ioyned againe vnto my soule, & shall  
be made like vnto the glorious body of  
Christ. (g)

f. Luk. 23. 43  
Phil. 1. 23.

g. 1. Cor. 15.  
53. 54. Ioh. 19  
25. 26. 1. Ioh.  
3. 2. Phil. 3. 21

Question.

What comfort takest thou of the ar-  
ticle of everlasting life?

Answer.

That for as much as I feele already,  
the beginning of everlasting life in my  
(a) hearte, it shall afterwarde come to  
passe, that after this life, I shall come to  
full and perfect blessednesse, wherein I  
may praise God for ever, which blessed-  
nes neither eye hath scene, nor eare hath  
hard, neither the thought of man is able  
to

a. 2. Co. 5. 23

Children and others,

to reach vnto. (b)

b. 1. Cor. 2. 9.

Question.

But when thou beleeuest all these thinges, what profite hast thou there by?

Answer.

That I am righteous in Christ before God, and an heire of everlasting life. (c)

c. Heb. 2. 4.

Rom. 1. 17.

Ioh. 3. 36.

Question.

Howe art thou rightuons before God?

Answer.

Onely by faith or beleefe in Iesus Christ, (d) in somuch that although my conscience did accuse me, that I haue sinned grievously against all the commaundements of God, and haue kepte perfectly neuer a one of them, (e) & am also readie and disposed yet still to all euill, (f) yet for al that (so that I can receiue all these good deeds of Christ by a true faith of my mind) the perfecte satisfaction or amends making, the righteousness and holynesse of Christe, is counted and giuen vnto me by the only mercy of God, (g) euen as though I had

d. Rom. 1. 3.

2. 1. 2. 2. 24. Gal

2. 16. Eph. 2. 8

9. Phil. 3. 8. 9.

c. Rom. 3. 9.

&c.

f. Rom. 7. 23.

g. Rom. 3. 22.

Ioh. 3. 18. Tit.

3. 5. Deut. 9.

10. Ezech. 36.

22. Rom. 3. 24

Eph. 2. 8. 1.

Ioh. 2. 2. 1.

Ioh. 2. 1. Rom

4. 4. 2. Cor. 5.

ne, 19.

## A Catechisme for

neuer doe any sinne, neither any spot  
shoulde cleaue vnto mee : and further  
more, as though I had fulfilled in mine  
owne person, the obedience whiche  
Christ hath fulfilled and perfozmed for  
h. 2 Cor. 5. 21 me (h)

### Question.

Why doest thou holde that thou art  
made righteous by faith alone?

### Answer.

Not because I doe please God with  
the woꝛthinnesse of my faith, but because  
the amendes making oꝛ satisfaction,  
righteousnesse and holinesse of Christ,  
a. 1. Cor. 1. 30. are my righteousness befoze god, (a) &  
&c. I cannot take holde thereof, and apply  
the same vnto me by any other means,  
b. r. Ioh. 5. 10. then by faith alone. (b)

### Question.

Why are not our good woꝛkes  
accounted righteousness: oꝛ at the least  
some parte of righteousness befoze  
God?

### Answer.

because that righteousness that must  
stande faste befoze the iudgement of  
God, must be in all pointes perfect and  
agre,

## Children and others,

agreeing with the word of God, (c) and all our good woꝝkes (euen the most holy & perfectest woꝝkes that we do in this life) are vnperfecte and defiled with sinne. (d)

c. Gal. 3. 10.

Deut. 17. 26

d. Iel. 64. 6.

### Question.

Howe doe our good woꝝkes deserue nothing, when as God doth promise that hee will giue a rewarde for them, both in this life, and in the life to come?

### Answer.

That rewarde is giuen not of deserving, but of fauour. (e)

e Luk. 17. 10

### Question.

Doth not this learning make men to be carelesse, Godlesse, and of a loose life?

### Answer.

No, for it is not possible but that they that are grafted into Christ through faith, shall bring forth good and thankful fruites. (f)

f. Maith. 7. 18.

Ioh. 15. 5.

## Of the Sacramantes.

### Question.

Then, seeing that onely faith maketh vs partakers of Christ & of his good deedes

A Catechisme for

deacons, from whence cometh this  
faith.

• Answer.

a Ephc. 2. 8. &  
6. 23. Ioh. 3. 5.  
Phil. 1. 29.

From the holy Ghost, (a) who kind-  
leth it in our heartes through the prea-  
ching of the Gospell, and strengtheneth  
the same by the vsing of the Sacra-  
mentes. (b)

b. Matth. 28.  
19 20. 1 Pet.  
1. 22. 23.

Question.

What are the Sacramentes?

Answer.

They are holy signes and seales set be-  
fore our eyes, ordeyned of God for that  
cause, that by them he might open vnto  
vs, and settle or confirme more largely  
the promise of the Gospell: that is to  
witte, he giueth freely forgiveness of  
sinnes, and life euerlasting, not onely  
to the number of beleauers, but to euery  
one that beleaueth, for y onely sacrifice  
of Christ, which he made perfect vppon  
the crosse. (c)

c Gen. 17. 11  
Rom. 4. 11.  
Deut. 30. 6.  
Leui. 6. 25.  
Heb 9. 8. 9.  
14. Ezech. 20.  
12. 1. Sam. 17  
36. 1cl 6. 6. 7.  
& 34. 2.

Question.

Then whether do both the worde and  
Sacraments tend to that end, that they  
may leade our faith vnto the sacrifice of  
Christ fully ended on the crosse, as vnto  
the



## Children and others.

the ground of saluation?

Answer.

It is so in deede, for the holy Ghost teacheth by the Gospell, and assureth vs by the Sacramentes, that all our saluation standeth in the onely sacrifice of Christe, offered for vs vpon the crosse: (d)

d. Rom. 6. 3.

Gal. 3. 27.

Question.

How many Sacramentes hath Christe ordeined in the newe testament?

Answer.

Two, Baptisme, and the holy supper.

## Of Baptisme.

Question.

How art thou warned and assured in Baptisme, that thou art partaker of that onely sacrifice?

Answer.

Because Christe commaunded the outwarde washing, (a) putting to this promise: (b) that I am assuredly washed (by his blood & the holy Ghost) fro al the uncleannes of my soule, & is, from all my finnes, as I am outwardly washed with water, (c) whereby all the filthines of the body

a Matth. 28. 19

Act. 2. 38.

b. Marc. 16. 16

Marth. 3. 11.

Rom. 6. 3.

c. Mark. 1. 4

Luk. 3. 3.

A Catechisme for  
body is scowzed away.

Question.

What is it to be washed with the  
blonde and spirite of Chyist?

Answer.

It is to receiue of God forgiveness  
of our sinnes freely for Chyistes blonde  
sake, which he shed for vs in his sacrifice  
vpon the crosse, (d) and also to be made  
new men by the holy Ghost, and by his  
making of vs holy to be made members  
of Chyist, that thereby we may die from  
sinne more and more, and may liue holi-  
ly and vnblamedly. (c)

Question.

Where promised Chyiste that he  
would to surely wash vs with his blonde  
and spirite, as we are washed outward-  
ly with the outwarde water of Bap-  
tisme?

Answer.

In the xvi. of saint Marke, where  
as he first ordeined Baptisme, whose  
wordes are these. Go and teach all  
nations, and Baptise them in the name  
of the father, and of the sonne, and of the  
holy Ghost. (a) And he that will beleue  
and

.g. d. mo. 1. d.  
d. Heb. 12. 24  
1. Pe. 1. 2. Apo  
I. 5. & 22. 14  
zach. 13. 1. E-  
zech. 36. 25.  
e. Ioh. 8. 33. &  
3. 5. 1. Cor. 6.  
11. 12. 13. Ro  
6. 4. Col. 2. 12

2. Math. 28. 19

## Children and others.

and be baptised, shall be saved, but he  
will not beleue shall be damned. (b) and  
this promise is rehearsed again whereas  
the scripture nameth Baptisme the bath  
of the newe birth, (c) and washing away  
of sinnes. (d)

b. Mat. 18. 16

c. Tit. 3. 5.  
d. Act. 22. 16.

Question.

Is not the outwarde baptising with  
water, the washing away of our sinnes?

Answer.

It is not: (e) for onely the blood of  
Christ maketh vs cleane from all sin. (f)

Question.

Then why doth the holy Ghost call  
baptisme the bath of the newe birth, and  
washing away of sinne?

Answer.

God not without a great cause speaketh  
so: to wit, not onely to teach vs y<sup>e</sup> as the  
filthines of our bodies is scoured away  
with water, so likewise are our sins wa-  
shed & scoured away with the blood and  
spirite of Christ: (g) but also much more,  
y<sup>e</sup> he might sicker & assure vs by his good-  
ly token & pledge, that we are as surely  
washed from our sinnes inwardly by the  
inward washing, as we are outwardly  
washed with the outwarde and seable

e. Math. 3. 12  
1. Per. 3. 22  
Eph. 5. 26  
f. Iob. 17. 13  
1. Cor. 9. 11

g. Apoc. 1. 5.  
& 7. 3. 1. Cor.  
6. 11.

C. ii.

water.

## A Catechisme for

b. Mark . 16.

6. Gal. 3. 17.

**water. (h)**

**Question.**

**Ought all yong speechlesse children to be baptised?**

**Answer.**

**Yea in any case, for when as they be long as well vnto the couenaunt of promise, and to the Church of GOD, as they doe that are fully grown, and are perfect men and women, (a) & when as forgiveness of sinnes (b) and the holy Ghost the (c) worker of faith, is as well promised to them thzough the bloud of Christ, as to them that are full grown men and women: they are to be grafted into the Church by baptisme, and are to be knowne from the children of vnbelievers or infidels, (d) as in the olde Testament, the children of them, that beleued were knowne from them that beleued not, by circumcision. (e) In whose place and stede (it now being taken away) Baptisme was appointed. (f)**

a Gen. 17. 7.

b Mat. 16. 14

c. Luk. 1. 14.

15. Psal. 22.

11. Esa. 44. 1-2

Act. 2. 36.

1. 1. 10. 1

d Act. 10. 47.

e. Gen. 17. 14

f. Col. 2. 12.

## Of the Supper of the Lord.

**Question.**

**What**

Children and others.

**H**ow art thou in the Supper of the  
Lorde warned, assured, and like-  
red, that thou art partaker of that one-  
lye one sacrifice of Christ offered vpon  
the crosse, and of all his good dedes?

Answer.

Because Christ hath commanded  
me and all faithfull men, to eate of this  
bready that is broken, and to drinke of  
this cup that is reached vnto me in the  
remembrance of him, with promise put  
thereto, (a) that first his body was as-  
surely broken on the Crosse and offered  
for me, and his blood as surely shed for  
me, as I see the bread of the Lorde bro-  
ken vnto me, and the cuppe of the Lorde  
reached vnto me.

2 Matth. 26.

27.28. Mark.

14 22.23.24

Luk.22.19.20

1 Cor.1.16

17.& 11.23.

24 25. & 22.

13.

Doze ouer that my soule is as wel fed  
vnto everlasting life with his body  
which was crucified for vs, and with his  
blood which was shed for vs, as I re-  
ceiue with the mouth of my bodye the  
bread & the wine (which are tokens of the  
body & blood of our Lorde) at the handes  
of my shepheard or elder of the Church.

Question.

What is it to eate the body that was

C.iii.

cru.

## A Catechisme for

crucified, and to drinke the bloude that was shed:

Answer.

It is not onely to embrace and receive the whole Passion and death of Christ with a sure trust of minde, and to get by it forgiveness of sinnes and life everlasting: (b) but also to be so ioyned unto his holy body more and more through the holy ghost which dwelleth in Christ, and in vs, (c) that although he be in heaven (d) and we in earth, yet for all that we are fleshe of his fleshe, and bones of his bones, (e) and as all the members of limmes of a mans body are quickned, have life of one soule, so are we quickned & governed and have life with one Spirit.

Question.

In what place promised Christ that he woulde as surely give his body and bloude to be eaten and dronken to them that beleue, as they doe eat the bread that is broken and drinke the wine out of the cup?

Answer.

In the place where he did first ordaine his

b. Ioh. 6. 35.  
40. 47. 48. 50  
51. 53. 54.  
c. Ioh. 6. 55. 56  
d. Act. 3. 21  
Act. 1. 9. 1. Cor.  
11. 26.  
e. 1. Cor. 6. 15  
7. 19. 1. Ioh.  
3. 24. & 4. 13.  
Eph. 3. 17.  
f. Ioh. 14. 23.  
Ioh. 6. 56. 57  
58. Ioh. 15. 1.  
2. 3. 4. 5. 6.  
Eph. 4. 15. 16

## Children and others.

his supper in these words. (a) Our Lorde  
 Jesus Christe in that night he was be-  
 trayed [toke the breade, and after he had  
 given thanks he brake it and said: take  
 eate, this is my bodie which is broken  
 for you, doe this in the remembrance of  
 me. And so likewise after supper hee  
 toke the cup, saying: this cup is the new  
 testament in my bloude, (b) doe this as  
 oft as ye shal drinke, in my remembrance,  
 (c) For as oft as ye shall eate this bread  
 and drinke of this cup, ye shall shewe the  
 death of the Lorde till he come. i. Cor. xi.  
 This promise is rehearsed againe by S.  
 Paule. i. Cor. x. where. he saith: The cup  
 of thanksgiving wherw we give thanks  
 is it not the partaking of Christs bloud?  
 is not the bread that we breake, the par-  
 taking of the body of Christ: Because we  
 being many are one breade & one body,  
 (d) for we are all partakers of one breade.

2. I. Cor. . II.  
 23. &c. Marh  
 26. 26. &c.  
 Mark. 14. 22.  
 & Luk. 22  
 19. &c.

b. Exod. 24. 8  
 Heb. 9. 20.

c. Ex. 13. 9.

d. 1. Cor. 10.  
 16. 17.

### Question.

Are then bread and wine made the  
 very body and bloud of Christe?

### Answer.

No but as the water of baptisme is  
 turned into the bloude of Christe, nei-



## A Cathibchisme for

ther is the washing away of sinne, but  
only a token and pledge of those things  
that are sealed unto us in baptisme, e-  
uen so is not the bzeade of the Lordes  
supper the very body of Chzist. (a) Not-  
withstanding, after the manner of spea-  
king of Sacramentes, and the accusto-  
med fashion of speaking of the holy ghost  
of these things: (b) bzead is called the  
body of Chzist.

### Question.

Why then doth Chzist call bzead his  
body, and the cup his bloude, or the new  
Testament through his bloude? And  
Paul calleth the bzeade and wine, the  
communion or partaking of his body &  
bloude?

### Answer.

Chzist speaketh so, not without great  
consideration: to wit, that he may not  
only teach us, that euen as bzead & wine  
hold vp and keepe in the life of the body,  
so his crucified body and his bloude that  
were shedde, are the very true meate  
and drinke of our soule, whereby it is  
nourished into everlasting life: (c) but al-  
so much more he speaketh so, to assure &

licker

11. 100. 1. 4

11. 100. 1. 4

11. 100. 1. 4

11. 100. 1. 4

1. Math. 16. 28

29. Mark. 14.

24. 1. Cor. 11

26. 27. &c.

1. Cor. 10. 16

17. 1. Cor. 10. 16

1. Gen. 17. 10

14. 12. Exod.

12. 27. 43. 48

& 13. 9. Act. 7.

8. Ex. 24. 8. &

29. 36. Leuit.

16. 10. & 7. 11

11. El. 6. 6. 7.

Titus. 3. 5.

Act. 22. 6.

1. Pet. 3. 2.

1. Cor. 10. 1. 2

3. 4.

1. Cor. 10. 1. 2

1. Cor. 10. 1. 2

1. Cor. 10. 1. 2

1. Cor. 10. 1. 2

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1. Cor. 10. 1. 2

1. Cor. 10. 1. 2

1. Cor. 10. 1. 2



## Children and others.

Asker vs. with this visible token and  
pledge, that we are as truly partakers  
of his body and blood by the working  
of the holy Ghost; as we have received  
these holy tokens in the remembrance of  
him, with the mouth of our body: (d) and  
also that his passion or suffering, and his  
obedience or keeping of the whole law,  
are as surely ours, as though we had  
suffered our owne selves for our sinnes,  
and had made amends to God for  
them.

d. 1. Cor. 10.  
16. 17.

### Question.

What difference is there betwene  
the supper of the Lorde, and the popishe  
Mass?

1. Heb. 7. 27.  
& 9. 12. 26. 28.  
& 10. 10. 12.  
14. Ioh. 19.  
Mat. 26. 28.

### Answer.

The supper of the Lorde witnesseth,  
that all our sinnes are forgiven vs  
through that onely one sacrifice that he  
once made on the crosse, (a) and that  
we are all through the holy ghost gra-  
ted into Christ (b) who after his mans  
nature is only in heauen at the right hand  
of the father, (c) and will be worshipped  
there of vs. (d) But in the Masse it is  
denied that the quicke and the dead haue

19. 20  
b. 1. Cor. 6. 17  
& 10. 16. &  
12. 13.  
c Heb. 1. 3. &  
8. 1.  
d. Ioh. 4. 21  
22. & c. & 20.  
17.  
Luk. 24. 52.  
Act. 7. 55, 56.  
Col. 3. 1.  
Phi. 3. 20.  
1. The. 1. 10.

C, v.

for

## A Catechisme for

forgiuenesse of finnes through the passion of Christ alone, excepte Christ bee offered euery day for them, by the sacrificing Masse priestes. . Whereouer it is taught in the Masse, that Christ is bodilie present vnder the likenesse of bread & wine, and is therefore to bee worshipped in them. (c) And so the foundation of the Masse, is nothing else but a deniall of that onely sacrifice and passion of Iesus Christe and cursed Idolatrie, manumetrie, and worshipping of by gods beside the liuing God.

### Question.

Who ought to come to the supper of the Lorde?

### Answer.

Onely they that repent, and are verie sozie that they haue angried God with their finnes, and yet trust that they are forgiue them for Christes sake, and that the rest of their weakenesse and vnperfectnes is couered with his death & passion, who also desire to goe forwarde and growe more and more in holy life & conuersation. But hypocrites false seigners of holinesse, and they that repente not

e. In Can.  
Missæ, item  
de consecrati-  
one distinct, 2

## Children and others.

not and will not amende their liues,  
eate and drinke their owne damnation.

(a) **Question.** 2. I Cor. 10. 21  
& 11. 28. &c.

Ought we also to allow them to this  
supper which shew themselves to bee  
faithles and vngodly, both in their own  
confession and naughtie life?

**Answer.**

No, for so is the couenant of God  
vnhallowed, and the wrath of God is  
kindled against the whole Church. (b) b. I. Cor. 11.  
20. 34.  
Esa. I. 11. &  
66. 3.  
Iere. 7. 21. &c.  
Psal. 50. 16.  
Wherefore the Church of God, (accoz-  
ding to the appointment of Christe and  
his Apostles) vbling the keyes of the  
kingdome of heauen, ought to hold back  
such from the Lords supper, vntill they  
repent and amend their manners.

**Question.**

What are the keyes of the kingdome  
of heauen?

**Answer.**

The preaching of the Gospell, and  
correction or discipline of the Church,  
whereby the kingdome of heauen is ope-  
ned to them that beleue, and is shut vp  
against

**A Catechisme for  
against them that beleue not.**

**Question.**

**Howe is the kingdome of heauen opened and shut by the preaching of the Gospelle**

**Answer.**

**Where at the commaundemente of Christ we openly declare and shew, that all and euerie mans sinnes are forgiven them by God, for the onely deseruing of Christ, as often as they receyue with a true faith and beleue the promise of the Gospell. Of the contrarie parte, it sheweth vnto all them that beleue not, and to all hypocrites, seigners of holynesse that are wicked within, that the wrath (a) of God, and euerlasting damnation hangeth ouer their heads, according to which witnesse of the Gospell, God will iudge as well in this life as in the life to come.**

**Question.**

**Howe is the kingdome of heauen shut to, or opened by the correction or discipline of the Church:**

**Answer.**

**When as according vnto the command**

a. Ioh. 20. 21.

32. 13.

Math. 16. 19.

## Children and others. A

mandement of Christ, they are Christen men in name, but shewe themselves both in learninge and life farre from Christe, (b) after that they haue beene certaine times brotherly warned to forsake their errorrs, and leave their euill doings, and are presented or shewed to the Church, or to them that are appointed of the Church to do that office, and will not obey their warning: they are shutte out by the same, from the vse of the sacraments, and from coming to the fellowship of Christes Church, from God himselfe, and the kingdome of Christe. But againe, if they promise to amende their lines, and doe so indeede, they are receiued into the Church againe as members of Christ, and of the Church. (c)

b. Rom. 12. 8  
1. Cor. 12. 21.  
1. Tim. 5. 17.  
1. Cor. 5. 4.  
2 Cor. 2. 6.

The thirde part is of thank-

fulnesse.

Question

**W**hen as we are deliuered from all our sinnes and wickednes without any deforcing of vs, by the vniuersall mercie of God, Christes sake: should

c. Math. 18. 25  
16. 17. 18.  
1. Cor. 5.  
2. Th. 3. 14. 15  
2. Ioh. 10. 11.  
2. Cor. 2. 6. 7.  
10. 11.

# A Catechisme for

Shoulde we then doe good woorkes?

Answer.

Because that after Christ hath bought vs againe with his bloude, and maketh vs newe men by his holy spirit, like vnto the image of himselfe, that we hauing receyued so many good turnes, shoulde shew our selues all our life time thankfull to God, (a) and that hee may bee honoured. (b) After that we euerie man, may be assured of his saue by his fruits. (c) Laste of all we may win other vnto Christ by our honest and sober life, by good example of lining. (d)

Question.

Can they then not be saved which doe vnthankfull, and abide still careless in sinne, and are not turned to God from their wickednesse?

Answer.

In no case, for the scripture beareth witnes that no vnchaste persons, neither worshipper of strange Gods, neither howe matter or adulterers, neither rascallous men, neither thieves, nor drunken, neither scolding raylers, neither robbers, shal enter into the kingdom of god.

Question

a Rom. 6. 13.

& 12. 12.

1. Pet. 2. 5. 9

10.

1. Cor. 6. 10.

b. Math. 5. 19

1. Pet. 2. 12.

c. 1 Pet. 1. 10.

Math. 7. 17.

Gal. 5. 6. 22.

d. 1. Pet. 3. 1. 2

Rom. 14. 19.

e. Cor. 6. 9. 10

Eph. 5. 5. 6

1. Ioh. 3. 14.

# Children and others, A

**Question.** In what part standeth the turninge of a man to God?

**Answer.** In the killing or putting to death of the olde man (a) and the quickening and raising by of the new man.

**Question.** What is the killing of the old man?

**Answer.** It is truly and with all thy hearte to be sozie that thou hast angred God with thy sinnes, and cherishe more & more to hate them & to flye from the.

**Question.** What is the quickening or raising by of the new man?

**Answer.** True gladnes in God through Christ (c) and an earnest and ready desire of a man to order his life according to the will of God, in doing of all manner of good workes.

**Question.** What are good workes?

**Answer.** Onely they are done in faith (e) according

1. Ro. 6. 4. 5. 6.  
Eph. 4. 22. 23.  
24. Col. 3. 5. 6.  
8. 9. 10. 1. Cor.  
7. 2. 1. Cor. 7. 11

b. Rom. 8. 13.  
Ioh. 2. 13.  
Osc. 6. 1.

c. Rom. 5. 1 &  
14. 17.  
Ioh. 5. 15  
d. Rom. 10. 11  
Gal. 2. 20

e. Rom. 14. 23

ding

# A Catechisme for

f. 1 Sam. 15.

22.

Ephe. 2. 10. &

6. 17.

g. 1. Co. 10. 13

h. Deut. 12. 32

Ez. 20. 18. 19

Ier. 29. 13.

Mat. 15. 9.

1. Exod. 20.

Deut. 5.

ding to the lawe of **GOD** (f) and are  
brought for that end that **GOD** may be  
honoured therby, (g) and that they that  
are deuised by vs, and in our opinion  
(without the worde of **GOD**) shoulde  
be good (h) muche up set and (i) nam 200

Questioner set to go and

Which is the lawe of **GOD**?

Answer.

**GOD** hath spoken all these wordes. (i)

which he hath said by his holy spirit

to the apostles and to the prophets

in the holy scriptures

I. I am the **Lorde thy God** whiche

hath brought thee out of **Egypt**, out of

the house of bondage. Thou shalt haue

no other **Gods** in my sight.

II. Thou shalt make thee no graven

image, nor the likeness of any thing that

is in heauen above, or in the earth be-

neath, nor in the water vnder the earth.

Thou shalt not bowe downe to them

nor worshippe them: for I the **Lorde**

thy **GOD** am a ielouse **GOD**, and visite

the sinnes of the fathers vppon the chil-

dren, vnto the third and fourth genera-

tion



## Children and others.

tion of them that hate mee, and shewe  
mercie vnto thousandes in them that  
loue me and keepe my commaundements.

The III. Thou shalt not take the name  
of the Lorde thy God in vaine, for the  
Lorde will not hold him guiltles that tak-  
eth his name in vaine.

The IIII. Remember thou keepe holpe  
the Sabboth daye. Sixe dayes shalte  
thou labour and doe all that thou haste  
to do, but the seuenth day is the Sabboth  
of the Lorde thy God, in it thou shalt do  
no manner of worke, thou and thy sonne  
and thy daughter, thy man seruant and  
thy maide seruant, thy cattell, and the  
stranger that is within thy gate. For  
in sixe dayes the Lorde made heauen and  
earth, the sea and y is in them, and rested  
the seuenth day. Wherefore the Lorde  
blessed the seuenth day and hallowed  
it.

The V. Honour thy Father and thy  
Mother, that thy dayes may be long in  
the lande whiche the Lorde thy God gi-  
ueth thee.

The VI. Thou shalt doe no mur-  
ther.

D.

The

The VII. Thou shalt not do adoutrie.

The VIII. Thou shalt not steale.

The IX. Thou shalt not beare false  
witness against thy neighbour.

The X. Thou shalt not couet thy neigh-  
bours house, nor his wife, nor his ser-  
uaunt, nor his maide, nor his ore nor his  
Aile, nor any thing that is his.

Question. 1

Howe are these commandementes  
deuided?

Answer.

a. Exo. 34. 28. Into two tables; (a) of the which the

Deut 4. 13. & former teacheth in it, foure comman-

10. 3. 4. dements, how that we shall behaue our

selues towarde God. The seconde table

teacheth in it sixe comādemēts, what

duetie, god deedes, and gentlenesse, we

b. Math. 22. 38 owe vnto our neighbour. (b)

Question. 2

What requireth God of vs, in the  
first table?

Answer.

That euen so dearely as I loue the  
saluation of my soule, so earnestly should

I shunne and flye Idolatrie, (c) Maimes

trie or woꝝshipping of false gods, witch-

craft

c. 1. Cor. 6. 9.

10. & 10. 7. 14

d. Leuit. 18. 13

Deut. 18. 11.

## Children and others,

craft, Sozterie, Enchauntmentes, superstition or worshipping of God, by oober meanes then hee hath taught in his woꝛde, calling for helpe of Saintes or any other creatures (e) But that I should rightly confesse and acknowledge the only and true God, (a) and only trust in him, (b) and should with great lowliness (c) submitte my selfe vnto him, (d) and looke for all good thinges of him alone, (e) and that with all my heart and withal y desires of y same I should loue him (f) and with reuerence worshop & honour him so much, (g) that I had leauer forfake all creatures, then to doe anye thing contrarie to his will. (h)

Question.

What is idolatrie?

Answer.

It is in the steede of one God, or beside him that is the true God, who hath opened and shewed himselfe plainly and clearely in his woꝛde, to feigne, make or haue any thing, wherein thou beleuenest or puttest thy hope in. (i)

Question.

What requireth the second commandment?

D.ii.

Dement?

c. Mat. 4. 10.  
Apo. 19. 10. &  
22. 8. 9.  
a. Ioh. 17. 3.  
b. Ier. 17. 5.  
c. 1. Pet. 5. 5. 6  
d. Heb. 10. 36.  
Col. 1. 11.  
Rom. 5. 3. 4.  
1. Cor. 10. 10.  
Phi. 2. 14.  
e. Psa. 104. 27.  
28. 29. 30  
Esa. 45. 7.  
f. Deut. 6. 5  
Math. 22. 37.  
g. Deut. 6. 2.  
Psal. 111. 10.  
Pro. 1. 7.  
Math. 10. 18.  
Math. 4. 10.  
Deut. 10. 20.  
h. Math. 5. 29  
30. & 10. 37.  
Act. 5. 29.  
i. Eph. 5. 5  
1. Par. 16. 25.  
Phil. 3. 19.  
Gal. 4. 8  
Eph. 2. 12.  
1. Ioh. 2. 23.  
2. Ioh. 9.

## A Catechisme for

dement.

Answer.

k. Deut. 4. 15.

&c. Ies. 40. 18

Rom. 1. 23.

Act. 17. 29

1 Sam. 15. 23

Deut. 12. 30

Math. 15. 9.

That we shoulde not shewe, set out,  
or expresse god, by any Image or figure,  
(k) neither shoulde we worshipping him  
any other wise then he hath commaun-  
ded in his word himselfe to be worship-  
ped. (l)

Question.

Whether then ought any images or,  
likenesse of thinges to be made?

Answer.

God neither ought, neither can by a-  
ny meanes bee counterfetted, shewed,  
or declared, by any carter, ffounder, har-  
uer, or Painter. And although they bee  
suffred to expresse creatures, as herbes,  
trees, fishes, and birdes, and such like:  
yet God forbiddeth their images to  
be made or had, that throught them wee  
should worshipping or honour God, or  
giue to them any worship, or outwarde  
reuerence. (a)

2. Exo. 33. 24.

& 34. 13.

Num. 33. 52.

Deut. 2. 5. &

12. 3. & 16. 22

3. Icg. 18. 4.

Question.

Whether ought images to be suffered  
to stand in Churches to bee lay mens  
bookes or no?

Answer.

## Children and others.

**So no.** For it is not seemely that we should be wiser then God, who willett that his Church should bee taught with the lively preaching of his word, (b) and not with dumme images. (c)

b. 2. Timo. 3. 16. 17.

2. Pet. 1. 19.

c. Ier. 10. 8

Hab. 2. 18. 19

**Question.**

**What doth God ordayne in the third commandement?**

Answer.

That we should not onely, not vse his name spittfully & irreuerently in ban-  
ning, cursing, so swearing, (d) and rash-  
ly without a iust cause in any manner  
of swearing at all, (e) neither should we  
be partakers of those horrible and mis-  
ked sins, either by holding of our peace,  
or in twinning at them, but that we  
should vse that holy name of God no o-  
therwise, but with deuotion, reuerence,  
and worship (f) y<sup>e</sup> he may be worshipped  
& honoured in all our wordes and deedes  
(g) with a true & steadfast confession, (h)  
in uocation of (i) calling vpon his name.

d. Leui. 24. 11

& c. Le 19. 12

e. Mat. 5. 37

Iac. 5. 12.

f. Esay. 45. 23

g. Rom. 2. 24

1. Tim. 6. 1

Col. 3. 16.

h. Mat. 10. 32

i. 1. Tim. 2. 8.

Question.

**Is it then so grievous a sin, to dishonour the name of God in swearing, & in cursing, that God is alwaies angrie with them**

-na

D. iij.

that

## A Cathéchisme for

that will not asmuch as lyeth in them)  
hinder, forbid, and let it?

Answer.

a. Leu. 5. 1.

Surely it is the most græuous sinne,

(a) neither is there any that angreth and  
displeaseth him moze, then the spightfull  
misusing of his name. Wherefoze it was

b. Leu. 24. 15. his wil y it shold be punished w<sup>th</sup> deth. (b)  
16.

Question.

May not a man sometime godly and  
lawfully, sweare by the name of God?

Answer.

He may. Either when the Magistrate  
Gods officer requireth or commandeth  
a man to swear, or other wise when need  
requireth, that by this meane a mā may  
get credit, and the trueth may be proued  
and stablished therewith, that thereby  
God may be glorified and praised, & men  
may be holpen thereby. For such a law

c. Deu. 6. 13. &

10. 30.

Esay. 48. 1.

Heb. 6. 16.

d. Gen. 21. 14.

ful of the is appzoned as holy by the word  
of God, (c) and therfoze it was wel used  
of the fathers both in the olde and newe  
Testament. (d)

& 31. 53.

Icl. 9. 15. 19.

1. Sam. 24. 23

2. Sam. 3. 25.

1. Reg. 1. 29.

Rom. 1. 2.

Question.

Is it lawfull for a man to sweare by  
saintes or other creatures?

An-

## Children and others.

**Answer.**

For, for a lawfull othe is the calling vpon, or invocation of God, that he (as onely the knower of the secretes of the heart) may giue witness vnto the truth and punish the swearer (if wittingly he sweare falsely) (e) but this honour is to be giuen vnto no creature. (f)

e. 2. Cor. 1. 13.

f. Math. 5. 34.

35. 36.

Iac. 5. 12.

**Question.**

What hath God commaunded in the fourth commaundement?

**Answer.**

First that the seruing in the office of preaching and ministring of the sacramentes, and that the scholes should be kept, maintained and prouided for, (a) that I on the hollyday and at other times when the Church is (for some necessitie cause gathered together.) shoulde ioyne my selfe vnto that holy fellotheshippe, to heare the word of God diligently & heedfully (c) and to vse the sacraments, (d) & ioyne my prayers with the comon prayers, (e) & giue something according to my riches to the poore (f) & afterward for all my lifetime, keepe holliday and forbear from all ill deedes, giuing place, and

2. Titus. 1. 5.

1. Ti. 3. 1. Cor

9. 11. 13. 14.

2. Tim. 2. 2. &

3. 15. 1. Tim. 4

13. & 5. 17.

b. Psal. 68. 27

& 40. 10. 11.

Act. 2. 42. 46.

c. 1. Cor. 14. 19

27. 31.

d. 1. Co. 11. 31

e. 1. Tim. 2. 1. 2

3. 8. 9.

f. Cor. 14. 15.

f. 1. Cor. 16. 2

gran

# A Catechisme for

g. Icf. 66. 23. **Braunting vnto God that throughte his  
holy spirite, he may woork his woorken in  
me: and so may beginne the euermolting  
Sabboth o: holy day in this life. (g)**

**Question.** What inioyneth God vs to do in the

**first commaundement?**

**Answer.**

**That we should giue due honour, and  
shewe faithfulness to our fathers and  
mothers, and to all that are gouernours  
ouer vs, and should submitte our selues  
with all convenient obedience, vnto  
their faithfull commaundements, and**

**chastening (b) and that we should suffer  
(c) beare with their wices and maners (i)  
ouerthynking this in our minde, y God  
will gouern & guide vs by their hand. (k)**

**Question.** What doeth God require in the first

**commaundement?**

**Answer.**

**That I should be no iniurie to any  
o: reproch to my neighbour neither with  
my woordes, gesture o: outwarde beha-  
viour, either by my selfe, o: by any o-  
ther man, hate him, hurte him, o: kill  
him,**

h Ephe. 6. 2. 5  
& c. Col. 3. 18.  
20. 22. 23. 24  
Ephe. 5. 22.  
Pro. 18. & 4.  
E. & 15. 20 &  
20. 20.  
Exo. 21. 17  
Rom. 13  
i. Pro. 23. 22  
Gen. 9. 25.  
1. Pet. 2. 18  
k. Ephe. 6. 4. 9  
Col. 3. 19  
Rom. 13. 21.  
Math. 22. 21.



## Children and others.

him, (a) but to leane and giue ouer al the  
desire of reuenging (b) vnto god: neither  
that I shoulde hurt my selfe, nor cast my  
selfe wittingly into any ieopardie. (c)  
Wherefore God hath armed the Magis-  
trate his officer with the sword, that  
there should no murder be done. (d)

### Question.

Doth this commandment onely  
forbid manslaughter?

### Answer.

Almightie God by forbidding of mur-  
der, teacheth that he hateth the roote and  
beginning of murder: anger, (e) envy, (f)  
hatred, (g) and desire of wreaking or re-  
uenging, and that hee taketh all these  
things for murder. (h)

### Question.

Is it ynough for vs to kill no man,  
by those meanes that are before rehear-  
sed?

### Answer.

Is it not ynough? For when as God  
forbideth anger, enuy, and hatred, hee  
requireth that we shoulde loue our neigh-  
bours as our selues, (i) shoulde vse to-  
warde them gentlenesse, (k) gentle words, (l)

D. v.

make

2. Math. 5. 21  
22 Gen. 9. 6.  
Matth. 26. 52.  
Eph. 4. 26.  
Rom. 12. 19.  
Matth. 5. 25  
& 18. 35.  
Rom. 13. 14  
Col. 3. 23. Syr. 1  
27. Mat. 4. 7.  
d. Gen. 9. 6.  
Exod. 21. 14.  
Matth. 26. 52  
Rom. 13. 4  
e. Iac. 1. 20.  
Gal. 5. 20.  
f. Rom. 12. 19.  
g. 1. Io. 2. 9. 11.  
h. 1. Ioh. 3. 15.  
i. Matth. 22  
39 & 7. 12.  
k. Rom. 12. 10  
l. Eph. 4. 2.  
Gal. 6. 1. 2.  
Matth. 5. 5.  
Rom. 12. 18.

# A Catechisme for

m. Math. 5. 7.  
Luk. 6. 36.

n. Exo. 23. 5.

s. Marth. 1. 44

45. Rom. 12.

20. 21.

meekenesse, patience and mercy, (m) and to turne away oꝝ stop (as much as lyeth in vs) such thinges as may be hurtefull vnto them. (n) And finally that we shoulde be so minded toward them, that we shoulde bee good euen vnto our enemies. (a)

## Question.

What is the meaning of the seuenth commaundement?

## Answer.

b. Leuit. 18.

27. 28.

c. Iuda. 23.

d. 1. Thess. 4.

34. 5.

c. Heb. 13. 7.

1. Cor. 7.

That God detesteth all filthinesse, (b) and therefore we ought also to hate it, & utterly to detest it, (c) and that we shoulde liue contrarie vnto all uncleannesse temperatly, soberly and chastly (d) both in holy wedlocke and also in single lyfe.

(c)

## Question.

Doth God forbid no more in this commaundement, but aduoultrie, fornication and such kindes of filthinesse?

## Answer.

When as our bodies and soules are the Churches oꝝ Temples of the Holy Ghost, the will of GOD is, that we shoulde keepe them both cleane, and balowwed

## Children and others.

loved vnto him, and therefore vtterly  
forbiddeth all deedes, signes, tokens, ge-  
stures, and woꝝds, oꝛ (f) filthy desires (g)  
and what soeuer intileth a man there-  
to. (h)

f. Eph. 5. 3. 4.  
1. Cor. 6. 18.  
19. 20.  
g. Math. 5. 28  
h. Eph. 5. 18.  
1. Cor. 15. 33.

### Question.

What doth God forbid in the eighthe  
commaundement?

### Answer.

Not onely such thestes (i) and robber-  
ies (k) as the common officers doe pu-  
nishe: but he vnderstandeth vnder the  
name of theft, all craftie fetches, driftes,  
subtile meanes and wayes, whereby we  
haue & ly in wait, to take other mens  
goods from them, oꝛ labour to conuaye  
them vnto vs, either by might oꝛ violence  
oꝛ by any false pretence of righte, as  
though we had a iust title to them, & yet  
haue none at al. Such meanes are false  
weights, (a) false yeardes, elles, and false  
measures, (b) counterfeite and vnlaw-  
full ware, counterfeite and vnlawfull  
money, vsurie, (c) and all vnlawfull  
meanes and wayes that God hath for-  
bidden to get mans lining withal. Here-  
vnto may be put & ioyned al conetuous-  
nesse

i. 1. Cor. 6. 10.  
k. 1. Cor. 5. 10  
l. Luk. 3. 14  
1. Thess. 4. 6.

2. Prou. 11. 1.  
& 16. 11.  
b. Ezech. 45. 9  
& c. 12. 2  
c. Deut. 24. 19.  
& 9. Plal. 119. 5  
Luk. 6. 35.

# A Catechisme for

d. 1. Cor. 6. 10 **Waste** (d) and vntchristie and prodigall  
 pouring out, and spending and wa-  
 sting of Gods gifts, and euil vsing of the  
 e. Prou. 5. 16. **same.** (e)

## Question

**What are those thinges which God  
 commandeth here?**

## Answer:

**That as much as is possible, I should  
 helpe and increase the goods and profite  
 of my neighbour. And that I shoulde do  
 so vnto him, as I woulde he shoulde doe  
 vnto me, (f) and that I shoulde doe my  
 worke earnestly, truely and faithfully,  
 that I may thereby be able to releue &  
 helpe them that haue neede. (g)**

## Question

**What requireth the ninth commande-  
 ment?**

## Answer:

**That I shall not beare false witness  
 against any man, (h) neither falsly barne  
 the meanning of any mans wordes, (i)  
 neither shall backbite any man, or  
 spitefully raise againste any man, (k)  
 neither shall rashly without the shewing  
 of a lawefull cause, condeempne any  
 man.**

## Children and others.

man. (1) But with all the meanes that I can, I shall lye and eschewe all kinde of lyes and deceiptes, (a) as the proper woꝝkes of the diuell, (b) except I be disposed to stirre vp against mee, the greivous wrath of God. In iudgements and other matters I shall followe it that is true, and stedfastly and freely tell and confesse the matter as it is in deede, (c) and moꝛeouer I shal (as much as I can) defend and increase the good name, fame, and credite of my neighbours. (d)

l. Matth. 7. 1.  
& c. Luk. 6. 37  
a. Prou. 12. 22  
& 13. 5. 1. Cor  
13. 6.  
b. Ioh. 8. 44.  
c. Eph. 4. 25.  
d. 1. Pet. 4. 8.

### Question.

What forbiddeth the tenth commandement?

### Answer.

That our heartes should not be moꝛued oꝛ stirred vp, with so much as with the least thought oꝛ desire, against anye of Gods commandements, but that we shal hate and desie at al times al kind of sinne, & shal delite our selues in all righteousnesse. (e)

c. Rom. 7. 8.

### Question.

Can they that are turned to GOD keepe perfectly, and fully, these commandementes?

Ans

## A Catechisme for

Answer.

**No,** For euen the holiest amongst all men( as long as they liue here ) haue but small beginnings of this obedience,  
f. 1. Ioh. 1. 8. (f) But yet go so farre, that they earnestly  
Rom. 7. 14. 15 ly (with no feigned desire) begin to liue  
&c. Eccl. 7. 21 not onely according vnto some of these  
commaundementes , but accordinge  
to all the commaundementes of God.

g. Rom. 7. 21 . (g)  
Iac. 10.

Question.

**Why** will God then that his lawe shoulde be so earnestly and sharply preached when there is no man in this lyfe, that is able to keepe it?

Answer.

**First,** that all the time of our life we shall confesse and acknowledge (a) howe greatly we are disposed of nature to sin, and so thereby that we moze greedely, and with a greater desire, call for the  
21. Ioh. 1. 9  
Psal. 32. 5. forgiveness of our sinnes, (b) and that we shoulde alwayes be occupied in this, that we alwayes bee thinking and recording with our selues of Godlinesse, and call vpon the Father for the grace of the holy Ghoste, that we may bee renewed  
b. Rom. 7. 24  
25.

## Children and others.

viewed and fashioned to the likenesse of  
God euerie day more and more, vntill at  
the length, after that we bee departed  
out of this life: we may with ioye and  
gladnesse get the full perfectnesse, that  
is proposed, set forth, and required of  
vs. (c)

21. Cor. 9. 2. 4

Phil. 3. 11. 12.

13. 14.

## Of prayer.

### Question.

**VV**hy is prayer necessarie for a  
Christian man?

### Answer.

Because it is the chiefe part of that  
thankfulnesse that God requireth of vs.

(d) And also because God onely giueth  
them his grace and holy spirite, who  
with true vnfeigned growninges are of  
him things necessarie, & giue him thanks  
for such benefites as they haue recei-  
ued. (c)

d. Psal. 50. 14  
15.

### Question.

What thinges are required in that  
prayer which shall please God, and bee  
heard of him?

e. Math. 7

Luk. 11. 13

Math. 13. 12.

Psal. 50. 15.

### Answer.

That

## A Catechisme for

**10** That wee shoulde aske of the onely true God which hath opened himselfe in his worde (a) all those thinges which he hath commaunded to be aied, with a true desire of the hearte, (b) and inward feeling of our beggerly neede and wretchednesse, (c) and cast our selues downe humbly and lowly in the sight of Gods maiestie, (d) & leane to this sure foundation, (e) that although we be unworthie, yet we shall surely be heard for Christes sake (f) as he hath promised vs in his worde. (g)

Question.

**What are those thinges that he commaundeth to be aied of him?**

Answer.

All thinges that are necessarie both for bodie and soule, (h) which our Lorde Iesus Christe containeth in his prayer that he hath taught vs.

Question.

**What is that prayer?**

Answer.

**O**ur Father (i) which arte in heauen, halowed be thy name. Thy kingdom come. Thy will be done in earth

as

a. Ioh. 4. 12

b. Rom. 8. 26.

1. Ioh. 5. 14

Ioh. 4. 23. 24.

Psal. 145. 18

1. 2. Par. 20. 12

d. Psal. 2. 11. &

34. 19. 1cl. 66.

2.

e. Rom. 10. 14

& 8. 15. Iac. 1. 6

f. Ioh. 14. 13.

14. 15. & 15.

16 & 16. 23.

Dan. 9. 17. 18

g. Matth. 7. 8.

Psal. 143. 2.

h. Iac. 1. 17.

Matth. 6. 33.

i. Mat. 6. 9. &c.

Luk. 11. 2. &c.



## Children and others.

as it is in heauen. Giue vs this day our  
dayly bread. And forgiue vs our dettes,  
as we forgiue our debtors. And leade vs  
not into temptation. . But deliuer vs  
from euill. For thine is the kingdome,  
the power and the glozie, for euer and e-  
uer. Amen.

### Question.

Why doth Christ commaund that we  
should call God our father?

### Answer.

That he might stirre vp in vs euen  
in the verie beginning of our prayer,  
such reuerence as is meet for the sonnes  
of God, and a bolde trust toward God,  
which is, to be the ground of our prayer,  
to wit, that God through Christ is made  
our father, and will much lesse deny vn-  
to vs those thinges that we aske of him  
with a true faith: then our earthly fa-  
ther will deny vnto vs earthly thinges

(a)

### Question

Why is it sayd further, which art in  
heauen?

### Answer.

That we shoulde not thinke to vylely,  
C. base

a. Matth. 7. 9.

10. 11. Luk.

11. 11. 12. 13

## A Catechisme For

b. Ier. 22. 23.  
24. Act 17.  
24. 25. 27

c. Rom. 10. 12

d. Ioh. 17. 3

Ier. 9. 23. 24

& 31. 33. 34.

Math. 16. 17.

Iac. 1. 5. Psal.

105. 119.

e. Psal. 119. 137

Luk. 1. 49. & c

68. & c. Psal.

145. 8. 9. 17.

Exod. 34. 67.

Psal. 143. 1. 2

Io. 11. 12. Ier

31. 3. & 32. 1.

19. 40. 41. &

33. 11. 20. Mat.

19. 17. Rom.

3. 3. 4. & 11.

22. 33. I. Tim

2. 19.

a. Psal. 115. 1. &

71. 8.

b. Math. 6. 33

Psal. 119. 5.

142. 10.

c. Psal. 51. 20.

& 122. 6.

basely, or earthly, of his heavenly father  
He, (b) and that we should looke for, and  
waite of his almightines, for all things  
whatsoever are necessary for our soules  
and bodies. (c)

### Question.

**What is the first petition or asking?**

### Answer.

**Hallowed be thy name, that is to say:**  
at the beginning graunt vs that we may  
rightly knowe thee, (d) & worship, praise,  
and honour thy almightinesse, thy wise-  
dome, righteousnesse and gentlenesse,  
& by mercie and thy trusth (e) and after-  
warde purpose and direct all our life, our  
thoughtes wordes and deedes vnto this  
end, & thy most holy name be not blasphe-  
med or euill spoken of for vs, but ra-  
ther be highly honoured and prayesed. (a)

### Question.

**Which is the seconde petition?**

### Answer.

**Thy kingdome come. That is, go-  
uerne vs so with thy wordes and spirite  
that we may humble and submitte our  
selues more and more vnto thee, (b)  
keepe & increase thy church, (c) destroye the**

## Children and others.

the woordes of the diuell, and all power  
that lifteth it selfe against thy maiestie:  
disapoint and make void and of none  
effect, all the counsellors that are taken a  
gainst thy worde, (d) vntill thou maist  
(at the length) reigne and rule full and  
perfectly (e) whē thou shalt be al in al. (f)

d. 5. Ioh. 3. 8.  
Rom. 16. 20.  
c. Apo. 22. 17  
20. Rom. 8. 22  
23.  
f. 2. Cor. 15. 28

Question.

Which is the thirde petition?

Answer.

Thy will be done in earth as it is in  
heaven. That is, graunt that we and all  
men renouncing and forsaking our  
owne willes (g) may be obedient, redly  
bent, and without any grudge vnto the  
keeping of thy will which is onely holy,  
(h) and that so euerie one of vs, may ful-  
fill and doe the office that is appointed  
vnto vs, faithfully and cherefully, (i) as  
the Angels do in Heauen. (k)

g. Mat. 25. 24.  
Tit. 2. 12.

h. Luk. 22. 42.

i. 1. Cor. 7. 2  
k. Psal. 103. 20  
21.

Question.

Which is the fourth petition?

Answer.

Giue vs this day our daily bzeade.

That is, giue vnto vs all thinges which  
are needful and necessarie for this life, (l)  
that through the we may acknowledge

l. Psal. 145. 25.  
& 140. 2. &c.  
Mat. 6. 25. &c.

C. ii.

and

## A Catechisme for

and confesse that thou art onely the well  
out of the which all goodnes doth spring,  
(a) and that all our care & labour, & also  
thy owne giftes are vnlucky & noysome  
vnto vs, except thou do blesse them and  
giue them increase. (b) Wherefore grant  
vs to turne away our trust from all  
creatures, and to put it onely in  
thee. (c)

a. Act 17. 27.  
Deut. 8. 3.  
& 14. 17.  
b. 1. Cor. 15.  
Deut. 8.  
3. Psal. 27. 16.  
37.  
c. Psal. 6. 11.  
& 55. 23.

Question.

Which is the first petition?

Answer.

Forgiue vs our debttēs, as we for-  
giue our debtērs. That is, for Christs  
bloude sake, lay not to our charge that  
vndozetched sinners, all our sinne, and  
y crooked frowardnesse which cleaueth  
in vs stil (d) eue as we doe feele this wit-  
nes of thy grace in our harts, that we in-  
tende and purpose stedfastly to forgiue  
vnfeignedly with our minde all them y  
haue hurte or greued vs, or haue done  
vs any wrong. (e)

d. Psal. 51. 1.  
& c. & 143. 2.  
1. Ioh. 2. 1-2.  
e. Ma. 6. 14-15

Question.

Which is the first petition?

Answer.

Leade vs not into tēptation. But deli-  
uer

## Children and others.

her vs from euill. That is; because wee  
 are so feeble and weake of nature, that  
 we cannot, one minute of an houre with  
 out helpe stand stedfastly and not bee o- f. Ioh. 15. 3.  
 uerthworne, and our most grieuous e- Psal. 203. 14.  
 nemies, the diuel, (g) the worlde, (h) and g. 1. Pet. 5. 8.  
 our owne flesh (i) vnseasably do fight Eph. 6. 12  
 against vs. Thou O our almightie Fa- h. Ioh. 15. 19  
 ther hold vp and stay vs, and strengthen i. Rom. 7. 23.  
 vs by the might of the holy Ghost, that Gal. 5. 17.  
 we fall not down and be ouercommed in  
 this spirituall fight, (a) but so long wee a. Math. 26. 41  
 may stoutly withstand them, vntill that Mark. 13. 33.  
 we may get at length, the whole victo- b. 1. Thess. 3  
 rie (b) 13. & 5. 23

### Question.

Howe maketh hee an ende of this  
 prayer?

### Answer.

For thine is the kingdom, the power  
 and the glorie for ever. Amen. That is  
 to say, we aske all these thinges of thee,  
 because thou art both our king, and art  
 almightie, and both will, and can giue al  
 these thinges vnto vs, (c) and these c. Rom. 10. 11  
 thinges doe we therefore craue of thee, 12. 2. Pet. 2. 9  
 that by them, al honour, glorie, and wor-  
 ship

A Catechisme for

d. Ioh. 14. 13

Pfal. 11. 5. 1.

Ier. 33. 8. 9.

Ship, should come vnto thy holy name &  
not to vs. (d)

Question.

What meaneth this woꝛde amen?

Answer.

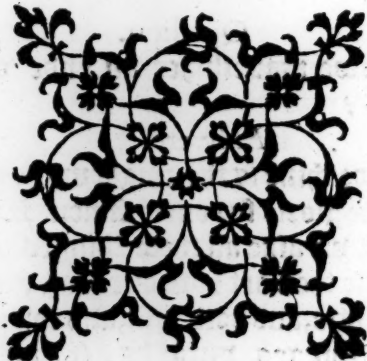
That the matter is sure and out of al  
doubt, & that my prayer is much moze  
surely harde of God, then I doe seele in  
my hart, that I desire it to be graunted.

e. 2. Cor. 1. 20

2. Tim. 2. 13,

(e)

FINIS.



**¶ A Table of the contentes of this  
Catechisme,**

**O**f the onely comfozte, both in this  
life and at our departure.

**O**f the wretchednesse of man.

**T**hat we haue no freewill oꝛ choyce of  
our selues.

**O**f the wꝛath of God foꝛ our sinnes.

**O**f the mercie of God.

**O**f the righteousnesse, oꝛ streight punish  
ment of God.

**O**f the deliuerance of man.

**O**f satisfaction oꝛ making amends foꝛ  
sinne.

**W**ho is our meane oꝛ mediatoꝛ.

**W**hat faith is.

**W**hat thinges are necessarie to beleue.

**O**f the creede, oꝛ articles of our faith.

**O**f the pꝛouidence of God.

**O**f the going downe of Christ to hell.

**T**hat onely faith iustifieth.

**O**f the Sacraments.

**O**f Baptisme.

**T**he Loꝛdes supper.

**T**hat Christ is not really, bodily,  
oꝛ fleshly, in the supper.

**O**f the keyes of the kingdome of heauen.  
where

Table.

Wherefore we must do good woꝝkes.

Of the mortification oꝝ killing of the old  
man and of our fleshly lustes and de-  
sires.

The x. commaundementes.

What is idolatrie.

Of inuocation, oꝝ calling vppon saints.  
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Against the vse of Images.

That the commaundements cannot be  
kept fully oꝝ perfectly.

Of pꝛayer.

The exposition of the Lords pꝛayer.

FINIS.



